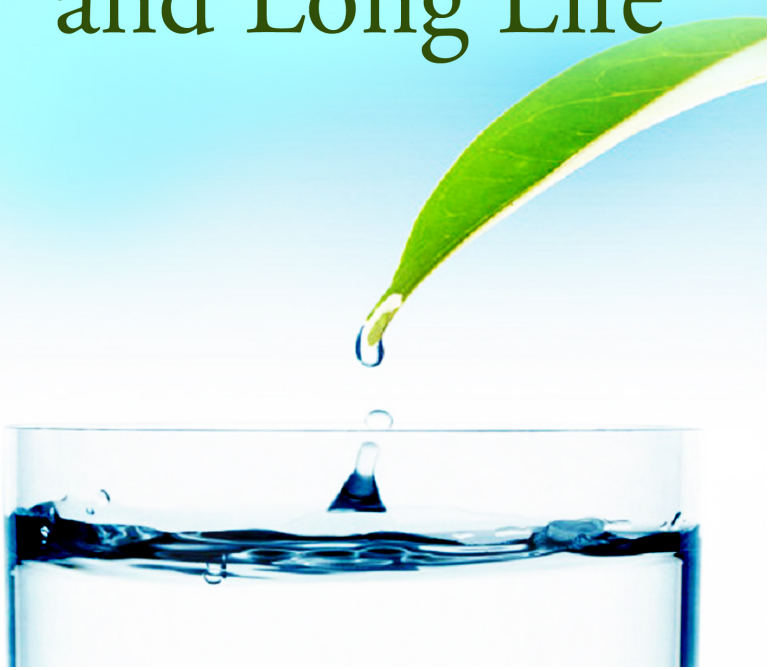
HEREWARD CARRINGTON

Fasting for Health and Long Life



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PREFACE

You will hardly find one in a thousand who does not constantly complain of something wrong with his system. Why should it be so? The Medical man may locale the cause of the trouble elsewhere, but the plain fact is that almost all bodily ills have their origin in the wrong habits of living, among which, abuse of the stomach stands foremost. Over-eating, use of unnatural foods as are invariably served at dinners, hotels, restaurants, and other places of enjoyment, and lack of exercise, not only derange the digestive system but chocke up the body with poisonous matter, giving rise to all sorts of ills. Evidently, the treatment should consist in stopping all clogging foods and ridding the body of the disease matter, already present in it. The right way to accomplish this is to fast the disease matter out, as animals do when they are ill.

It is a pity that, under the influence of modern civilisation, the people of India have discarded this natural method of cure which was so strongly advocated by the ancient healers of their country. In West, on the other hand, the method has been brought to the forefront by the efforts of eminent naturopaths and there has grown up a large literature on the subject. It is time we should also revive the old practice.

With this end in view, I have written this small book in which I have tried to present the subject in an understandable form. If the perusal of the book induces even a small fraction of the suffering humanity to try the fasting cure and thereby regain their normal health, I shall consider my efforts amply rewarded.

CHAPTER I. - What is Disease and how Fasting helps remove Disease.

In the book "Miracles of Water" it has already been shown that disease is nothing else but an effort of the body to expel from the system the morbid or waste matter which has accumulated owing to a long-continued unnatural mode of living. Disease is, then, a curative process, a process of purification and a remedial action. It is the normal reaction of the body to an unfavourable environment. Internal obstructions are lodged in the system in the form of filth-Toxins or waste matter. They depress and hinder healthy action or normal physiology. The entire system rebels against the presence of this foreign mass; and the Vita! Force, under the control of the Law of Life, strives to save the body by struggling with might and main to remove the dangerous accumulations.

The human body is composed of millions and millions of tiny cells, each little cell being an individual life by itself absorbing food, eliminating, functioning, growing, reproducing and dying. There are different groups of cells of different kinds such as the muscular cells, the fatty cells, the bony cells, and so on. The health of the body depends on the health of each individual cell, and in order that each individual cell should function properly, it must have food—proper food and nourishment; secondly, it must have proper drainage i.e. it must be able to get rid of the residue left after the assimilation of food. The third necessity of the cell is the proper supply of nerve force. It is the nerve force going along myriads of nerves to different parts of the body, to different tissues, and to each individual cell, which gives these cells, and consequently the organs, the power to function properly--the power to absorb food and to eliminate the waste matters which are produced as a result of the absorption of food, a disturbance in any of the three requirements of the cell, viz., feeding, drainage and nerve supply, causes illness while a proper supply of them ensures good health.

Now, the question of proper nourishment is of the very first importance because the other two functions are closely connected with it. Eating anything because it tastes nice is not exactly what the body needs. For the sake of gratifying the palate we go on stuffing in every sort of food, time in and time out, whether the stomach requires it or not. Over-eating is the great curse of humanity and this alone is responsible for many of the ills from which man suffers. The disgruntled man who declares peevishly that he is "Fed up," generally speaks the literal truth. At the same time it must

also be admitted that an average person is not entirely to blame for not paying attention to correct diet. It is Society' that often insists that every one shall overeat and over-drink. People consider it unsocial to eat a little and dub the one who resorts to a fast as cranky. It should be remembered that when more food is put into the body than is required by it, the stomach is unable to cope with it and consequently it passes it down into the small intestine in an undigested and fermented condition. There, too, the intestinal juices are unable to act properly on the fermenting mass and hence it is further pushed down into the colon unabsorbed and mal-assimilated. This putrid matter clogs the colon, begins to decay there and generates toxins. The toxins thus produced pass into the blood stream through the walls of the colon, causing toxemia and defective circulation—the root cause of most of the ailments of man. Writes Doctor Robert Bel!, M. D. F. R. C. P. S., on this point: `Disease is the direct result of filth in one form or another. It may be external to the body in the first instance...or, it may be attributable to the undue retention of offensive material within the body, in consequence of which absorption of toxic matter into the blood is continuously taking place. And I have no hesitation in affirming that this latter cause is one of the most potent factors at work in reducing the disease-resisting power of otherwise capable cells of which the body is composed."

The common attempt of a medical practitioner is to suppress the symptoms which the body begins to show on account of the presence of effete matter in the system by administering drugs and medicines. He does not try to find out the real cause of the disease and remove it. He labours under the false idea that disease is something which can be "caught" or which enters into the body from outside, and therefore, he uses various drugs such as purgatives, emetics, diuretics, diaphoretics, etc. Strictly speaking, the drugs do not act' upon the living body; the body `reacts' against the drugs. Some drugs are more readily expelled through the bowels, some through the kidneys, some through the skin. But, in the process of eliminating drugs, much of the vital activity is expended and the system becomes quite prostrate, so that the after-effects of drugging prove to be more harmful than the disease itself. Sometime there is a temporary relapse but the disease reasserts itself in an agravated form alter some time and refuses to yield to any process of cure. The futility of medicine cannot be better expressed than in the words of Dr. Oliver Wendell Holmes who was for 37 years Professor of Anatomy in Harvard University. He says; "The disgrace of medicine has been that colossal system of self deception, in obedience to

which mines have been emptied of their cankering minerals, the vegetable kingdom robbed of all its noxious growth, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained, thrust down the throats of human beings."— MEDICAL ESSAYS, p. 230. And says Herbert M. Shelton, D. P., D. N. T. in his book 'Living Life to Live it Longer., "In concluding this chapter, permit me to reiterate: The practice of medicine in all its branches is, both in theory and practice, the greatest cause of weakness, disease, degeneracy and death in modern life. It is the only effective barrier to health and strength. Abolish medicine in all its forms and human life will increase by an average of ten years in a decade."

Human ailments can only be removed by building health and not by doctoring symptoms of the so-called disease. Healing is a physiological process, inherent in the body economy. No substitute can perform the work. The only scientific treatment is that which removes all morbid obstructions from the body, purifies the blood and thereby helps every organ of the body to function properly and normally.

Foremost among the method of purification stands fasting, which of late years has become quite popular. Fasting; says B Macfadden, is the only method by means of which the body is cleared of its corruption, inasmuch as fasting permits the effect material already contained to be disposed of, and at the same time allows no introduction of new material into the body.' We ought to stop food when the system has not sufficient power to eliminate the food poisons. Digestion and assimilation of food require a great deal of energy, and when the energy at the disposal of the body is used in that direction, there is not sufficient energy left for the elimination of poisons which cause disease. When we fast, that energy is diverted from functions of digestion and assimilation and is used by the self-healing principle in the system towards house—cleaning and elimination of disease matter.

CHAPTER II. - Fasting an Ancient Practice.

Fasting has been practiced in all countries from the most ancient times. In early times fasting was used in connection with religion for moral, mental and spiritual purification. It was also practiced by all the peoples of the lower cultures, in which it was supported by the rudimentary science which takes the form of magical 'ore, as well as by a variety of crude religious beliefs. The religion of Celts laid some stress on the practice of fasting, while that of the Teutons appears to have found little or no place for it. The ancient Mexicans and Peruvians, the Babylonians and Assyrians ali practiced fasting in connection with penance and the offering of sacrifice. There are clear indications of its use in the religious life of the ancient Egyptians. The beneficial results of abstinence were recognised by the earliest of the Greek philosophers, and fasting was recommended to individuals by the followers of various schools such as Cynics, Stoics, Pythagorians and Neo-Platonists. In this respect the later Greek religion influenced the Romans to a great extent. The Christian `Lent' is paralleled by the Mohammedan Fast of Ramzan. The Hindu and the Jain ascetics practiced severe fasting in conjunction with numerous other austerities. Primitive Buddhism is in favour of moderation rather than extreme self-deprivation, but, in practice, in its various developed forms, the religion covers a considerable amount of fasting, especially in Tibet. The higher Taoism of China and Confucianism enjoin periods of strict abstinence.

It should not, however, be understood that in India fasting was practised only under religious superstition. The therapeutic effects of the fast were also greatly recognised. It was used for the prevention and cure of various ailments and was endorsed by writers on medicine and surgery. It would not be out of place to quote the following passage from Mahatma Gandhi's 'Guide to Health' "Sine even the best of us are more of less guilty of over-eating, our wise fore-fathers have prescribed frequent fasts as a religious duty. Indeed, merely from the point of view of health, it will be highly beneficial to fast at least once a fortnight. Many pious Hindus take only one meal a day during the rainy season. This is a practice based upon the soundest hygienic principles. For, when the air is damp and the sky cloudy, the digestive organs are weaker than usual, and hence there should be a reduction in the quantity of food."

Several kinds of fasts are enjoined by the Hindu religion. In some of them

nothing but water is allowed, while in others even that is denied. Commonly speaking, cereals, beans and pulses alt prohibited in almost all fasts while no restriction is placed upon fruits, vegetables and milk—the continued use of a large amount of cereals being regarded as the cause of unhealthy accumulations in the body. A fast is know as Chandrayana Vrata in which the faster daily diminishes one morsel of food with the waning digit of the moon till he comes to Amavasya when he takes nothing because the moon is not visible. Then he begins his food with one morsel and increases it daily by one morsel till the arrival of full moon. Thus a complete course is finished during the period of four weeks. Some people take food on the appearance of the sun, and when the great luminary is not visible for days together during the rainy season, they go absolutely without food. Fast is also recommended during the period of a Solar Eclipse. The association of fast with the non-appearance of sun is a matter of great hygienic value. Light of the sun being the source of all vital energy, the vital power of our system are naturally at a low ebb when that light is screened from us. Consequently the system is ill equipped for digesting and assimilating food. The Jains follow the same principle in taking their evening meals before sunset.

CHAPTER III - Dangers of The Fasting “Fetish”.

“Extremes”, they say, “are always dangerous”. This is true even in the case of fasting.

According to circumstances fasting may do a great deal of good or a great deal of harm. Judicious fasting is beneficial and rids the body of disease, but when carried to extreme it amounts to starvation which is detrimental, and ultimately destructive, to the body. The distinction must always be kept clear in mind between fasting and starvation. When a fast is begun, the system begins to oxidize and eliminate the useless material which has been accumulated in the body in the form of assimilated food and the waste which is choking and congesting the small blood vessels. This effete matter, which is actually the cause of disease, is the first thing that nature disposes of before it draws upon the tissues of the body. Next to the waste matter, fatty tissues are consumed for the nutrition of the body. Thus, Nature utilizes first the less important materials in the up keeping of life, and the vital centers are attacked last of all, so much so that the nerve centers are not drawn upon at all even in case of death from starvation. The losses of different parts of the body to be observed in persons who have indubitably died of starvation have been tabulated by Hoe in his "Physiology" in the following proportion:—

Fat ... 97 per cent.

Muscle ...30 “

Liver ...56 “

Spleen ...63 “

Blood ...17 “

Nerve centers 0 “

Fasting never kills; it is only starvation that results in death and long before the stage is reached food must be taken. "During over ten years of

experience with this method (fasting)," Says Dr. Herbert M. Shelton, "during which time I have conducted thousands of fasts, the longest of which was forty-nine days, I have not seen a death, either in my own practice, or in that of a fellow practitioner, from this cause. Dr. Dewey emphasised the fact that it is physiologically impossible to starve to death until a skeleton condition has been reached. Fasting is not starving. The destructive and degenerative conditions observed in animals kept in inanition for the sake of laboratory experiments, are due to starvation. The line of demarcation between fasting and starvation is distinct and unmistakable. Fasting does not result in organic deterioration nor do any pathological changes occur in the body during a therapeutic fast.

Doctor H. Lindlahr, M.D. an eminent Naturopath of America, strikes a note of warning to those who make a fetish of fasting. In his book 'Nature cure' part I, he writes, "To fast it (morbid matter) out seems simple and plausible, but it does not always prove to be successful in practice. Fasting enthusiasts forget that the elimination of waste and morbid matter from the system is more of a chemical than a mechanical process. They also overlook the fact that, in many cases, lowered vitality and weakened powers of resistance precede and make possible the accumulation of morbid matter in the organism.

If the encumbrance consists merely of superfluous flesh and fat or of accumulated waste materials, fasting may be sufficient to break up the accumulation and to eliminate the impurities that are clogging blood and tissues.

If, however, the disease has its origin in other mechanical causes, or if it be due to a weakened, `negative' constitution and lowered powers of resistance, fasting may aggravate the normal conditions instead of improving them."

To sum up the whole thing, fasting begins with the omission of the first meal, and ends with the return of natural hunger, while starvation begins with the return of natural hunger, and terminates in death. Due care must be taken not to confuse “habit hunger” with 'natural hunger.' Habit hunger is the craving or desire for food experienced at the daily meal time after the commencement of the fast. This must be resisted by drinking water or diverting the mind elsewhere. A day or two after commencing the fast, the tongue will generally become coated and the breath foul. This is an indication of the fact that effete matter is present in the system and the body

is throwing it off through all the available exits and that the fast is really needed. When the fast has been successfully completed, the tongue becomes pink and breath sweet, and there is a natural desire for food, not a false hunger. The natural desire for food is an exquisite sensation that can only be known to those who have experienced it. The disappearance of foul coating on the tongue and of the offensive odour of the breath are important signs of the complete removal of internal refuse. If on taking the fast for a day or two, there is no change in the tongue and breath, it is indicative of the fast that a long fast is not needed by the body.

CHAPTER IV. - Why Fasts are sometimes Ineffective.

Doctor Dewey properly maintained that if one's vitality is so nearly exhausted, or if a vital organ is so badly damaged, that death is near at hand, the result is absolutely certain, eating or fasting. Most people turn to fasting as a fast resort instead of the first resort. They turn to it alter their bodies have been wrecked and ruined by years of wrong living, drugging and surgical operations. In such cases fasting can do but little good.

Another foolish attitude is that of expecting too much. Marvellous and rapid cures through fasting are no doubt on record but an average patient should not expect such things to happen in every case. Fasting is not primarily a 'cure.' It may be but the average chronic sufferer should look upon it rather as a preparation for a new order of living.

Troubles deep rooted from years of ill-health cannot miraculously disappear by a week's fast or more. The right path has been indicated in fasting and it entirely rests with the patient to follow it successfully to the final goal.

Lack of faith and determination are also the chief factors in destroying the efficacy of a fast. Faith, which is said to `move mountains,' goes a long way towards removing sickness. Those half willed and half-witted people who pay good money to undergo a properly supervised fast and then slink out and eat a meal in the nearest hotel, are not worth troubling about. To them fasting will do no good for their life.

Want of rest during the course of a fast is also harmful. During the period of a fast strain is put upon the reserve forces of the body, and it demands rest for the conservation of all its energy for the work of toxin elimination. Light exercise, such as walking, may be taken in moderation in order to prevent stagnation but hard exertion is apt to prove injurious.

Among other obstacles to success in fasting are fear, the anxiety of friends and relatives, the too early breaking of the fast and the Use of wrong foods and drinks after wards.

People are horribly afraid of fasting. Fear is a most destructive force both mentally and physically. Some nervous persons believe that they will be

done to death if they miss a few meals, and those around them also add to their fears by encouraging them in this notion. Kind friends and relations, more often than not, succeed in persuading one to give up the fast which one has started. Breaking the fast before the appearance of natural hunger does but little good and generally destroys the beneficial effects which would have followed at the end of a full course. Again, feeding must begin with great caution after the fast. During a fast the nerves get thin and the stomach stiff from disuse. The system has to be coaxed to tolerate food again. Rushing into a full meal may prove dangerous if not fatal. Go slow, resume your meals gradually and patiently. Do not think that you must eat twice as much now, because you did not take anything for so long. It is better to begin with a liquid diet, daily adding some solid food until you reach the normal quantity.

Above all importance must be attached to the right mental attitude during a fast. Fasting generally leads to pessimism. The depression of physical functions during the course of a fast arouses and increases the psychic functions and may produce in tense emotionalism. There is a dose affinity between 0ne's mental state and one's physical state. Be of good cheer and drag your mind deliberately away from the contemplation of disease or other gloomy thoughts. Getting all fussed up' is an indulgence for which one must pay a stiff price. Let not emotions such as anger, sorrow, fear, or envy gnaw at your heart and destroy your harmony and poise. Build castles in the air and be bright as sunshine. Thus alone you will be able to derive the highest benefit from a fast.

CHAPTER V. - Symptoms during a Fast.

Certain symptoms are liable to appear when a patient abstains from food for the cure of a disease. One need not be alarmed at their appearance as they are either indicative of the body's cleansing afforts or merely accidental to a fast. The commonest among them are thick coating on the tongue, foul or ether like breath, dizziness headaches, stomach pains, heart palpitation, etc. the reason for the coating of the tongue, which frequently increases day alter day throughout the early stages of the fast, is that Nature employs every avenue of elimination possible, so the tongue is also used for this purpose. The coating generally clears at the conclusion of a fast when natural hunger is felt. The tongue should be cleaned daily with a tooth brush and mouth rinsed with pure cold water. Like the tongue, the breath also begins to give evidence of the internal state of the body, and is offensive for the greater part of the fast. Sometimes the breath smells like ether owing to the presence of acetone which is indicative of a functional disorder with decay of organic matter. In such a case the fast may be broken with a small amount of fruit juice or thin oatmeal gruel. Dizziness and sometimes fainting are experienced during inanition as a result of anemic condition of the brain caused by the excessive flow of blood into the large abdominal blood vessels owing to slackness of the nerves of the sympathetic system. If these symptoms do not pass off quickly, they may be treated by placing the patient in a prone position so that the head is kept lower than the feet. The blood supply will be directed towards the brain and the patient will soon recover. Application of cold water to the fore-head and rubbing hands and feet of the patient will also be found helpful in reviving the patient.

Headache is caused by the re-absorption of impurities in the blood which carries them to the brain. This occurs in the process of rapid elimination. Copious drinking of water, warm enema, complete rest or sleep will entirely remove this trouble.

Stomach pains and heart palpitation are generally due to the presence of gases in stomach, and to other digestive disturbances. When the stomach is distended in any way by food, it often sets the heart off palpitating. These symptoms will vanish by drinking one or two glasses of quite warm water and lying down to rest.

People must be prepared for these bad effects at the start. There are patients however, who experience none of these unpleasant symptoms. The symptoms are no more than the results of our past mistakes, and will subside at the fast proceeds. Men, diseases which had been suppressed by drugs and medicines become manifest during the course of a fast. One should not get panicky on the appearance of such a crisis as the diseased conditions will be destroyed once for all at the completion of the fast. This shows that the fast has helped the system in bringing to the surface for expulsion the morbid matter which was the cause of the disease and was lying hidden somewhere to present itself again in amore virulent form than before.

Sometimes a feverish condition is experienced just on beginning a fast. This greatly alarms the patient. But, in fact, there is nothing to fear. This symptom, like the rest, is merely a curative measure on the part of Nature and is due to a rapid oxidation and elimination of the toxins from the system. When the work of purification has proceeded for sometime, this symptom will disappear of itself. "The fever and feverishness" writes Dr. Rabagliati, "are occasioned no doubt by fasting, but not caused by it...If we cannot fast without fever, it is because we have previously been improperly fed.'

CHAPTER VI. - Where Fasting is indicated and where it is not.

It is not advisable for a man to fast who has nothing the matter with him. If the nutrition of the body has been properly managed, no fast at all is necessary, because there is no sickness to cure. Fasting is nota natural process, for, when the body needs food you must give it. Fasting would only be a natural process when the body is in an unnatural condition. In cases where the accumulation of poisons in the system has given rise to diseased conditions which have advanced or developed to an extent that the system has not sufficient power to eliminate them, you have to stop food in order to give the body that power. Nature is the best guide in ascertaining whether you need food or require a fast. It you do not feel hungry, omit a meal and wait for the next. If healthy and genuine appetite is &h when next meal time comes, you need not fast, but if you develop a headache by omitting one meal, the necessity for undergoing a fast cure is clearly indicated. Headache, as already mentioned elsewhere, is due to the circulation of impurities through the brain. At the omission of the first meal, the system has started the work of elimination and poisons are carried by the blood stream to all parts of the body for expulsion. The whole blood throughout the body becomes contaminated with the toxic and waste-matter which is on its way out. The proper thing to do, therefore, is to go on fasting till the headache disappears and keen desire for food is felt.

Fasting is especially efficacious in all acute diseases. Acute disease, regardless of its form, is an effort of the system to cleanse itself of accumulated impurities, the result of over-eating and other wrong habits of living. There is a complete loss of appetite and the fast should be started immediately on appearance of the first symptoms. In most cases a fast of 3 to 6 days proves efficacious, but Typhoid fever calls for a long fast. If great emaciation and weakness have resulted from a disease, the duration of a fast should materially be shortened.

In cases of abnormal weight fast cure is clearly indicated. As an experiment it can do no harm. "Persons of sanguine, vital temperament," writes Dr. Lindlahr, "with the animal qualities strongly developed, enslaved by bad habits and evil passions, will be greatly benefitted by occasional short fasts. In such cases, the experience affords a fine drill in self discipline, strengthening of self-control, and conquest of the lower appetites.

"Vigorous, fleshy people, positive—physically and mentally, especially those who do not tacce sufficient physical exercise, should take frequents fasts of one, two, or three days' duration for the reduction of superfluous flesh and fat, and for the elimination of systemic waste and other morbid materials. Such people should never eat more than two meals a day, and many get along best on one meal."

In chronic diseases the body is so encumbered with waste matter and the vitality is often so low, that it is sometimes advisable to enter on a fast more carefully and gradually. In most of the chronic cases the system has become overloaded with morbid matter owing to the sluggish and atrophied condition of the eliminative organs such as skin, kidneys, intestines, etc. During a fast additional quantities of waste matter are produced in the form of broken down tissues which are used up in bodily nourishment. This may cause serious aggravations and complication. It is therefore wiser to build up the blood on a normal basis by natural diet, and to put into order the eliminative organs by natural methods of treatment before undertaking a fast.

In serious organic troubles where a vital organ is either anatomically defective or partially destroyed by inflammation, or by toxins, or by exhaustion of the cells, fasting will not cure, but will certainly be of great help. It will aid in the purification of blood and by the removal of decayed cells from the organs affected and in some cases by replacing diseased tissue. The encumbrance being removed, the organ will be restored very nearly to its normal functioning. In functional diseases, fasting is, no doubt, of utmost benefit. Functional disease consists in defective functioning of an apparently sound organ, owing to some obstruction.

It should be made clear that fasting is useless, if not absolutely dangerous, in wasting diseases, such as tuberculosis and anaemia, or in diseases like melancholia, hysteria, and neurasthenia. Fasting is also forbidden in pregnancy.

In certain nervous diseases, again, fasting is contra-indicated. People of a nervous and emotional temperament are not good subjects. They are usually thin, with weak and flabby muscles, and their vital activities are at a low ebb. To them fasting may do more harm than good.

Barring the above exceptional cases, fasting is the greatest curative agent for the great majority of common diseases.

CHAPTER VII - How to Fast.

Before launching on an absolute fast it is necessary to prepare the body for it in order to prevent it from a sudden shock. In acute diseases, as already observed, there is no time for such a preparation. Solid food should be stopped at once and cool water drunk copiously. Other cleansing measures such as opining the pores of the skin, flushing the bowels, etc., should follow in order to accelerate the speed of eliminative process. In chronic diseases, however, a preparatory course of restricted diet is advisable. Food is to be gradually diminished in quantity till you take only fresh juicy fruits. The antiseptic qualities of the fruit juices will cleanse the system by their laxative action. The fruit diet will also ensure a sufficient supply of alkaline and other mineral salts which would be helpful in the process of elimination during the progress of the fast. The colon should also be irrigated and flushed at the commencement as well as during the progress of a fast. As soon as the ingestion of food is stopped, intestinal evacuation usually ceases, especially where there is a natural tendency to costiveness. Injections are therefore necessary to remove the faecal matter, if not daily, at least every other day. The method of taking an enema has been described in the book "Miracles of Water." Light exercise in moderation, particularly walking, should not be neglected, but strenuous exertion of the body would be harmful. During the early stages of a fast, the ordinary activities may be indulged in, but later on it may be advisable to dispense with all but the lightest work. Some patients feel rather weak and languid during a fast; others feel stronger and more vigorous than ever. It is largely a question of temperament, but in cases where increased vigour is felt during or after a fast, that is due to the elimination of poisons which were responsible for weakness and lassitude in a patient. When a patient feels tired, he should lie down and relax all his muscles in order to recuperate. Relaxation is necessary in complete rest, otherwise the body will not be refreshed. Plenty of fresh air should be allowed to circulate in the room and particularly the bed-room. The windows and shutters should all be kept open. The invigorating and exhilarating effects of fresh air cannot be emphasized too strongly. The patient should keep out of doors as much as possible if the weather is favourable, and practise deep breathing. Deep breathing helps to drive away mental depression and is conducive to increased activity.

Proper amount of sleep is as essential during a fast as at other times. Sleep as much as you want, but do not worry if you are not feeling sleepy. While

fasting, the body enjoys internal rest and does not require much sleep. Further, the system is not being poisoned by food—and we know that poisoning is the great cause of fatigue.

The skin should not be neglected during the fasting period. The body throws off the accumulated waste more rapidly through the sweat—glands. Both sun and air baths are excellent and should be taken whenever possible. The skin may be bathed daily with warm or cool water according to one's liking. Activity of other eliminative organs should also be stimulated by means of wet packs, compresses, and baths.

CHAPTER VIII. - Duration of a Fast and different kinds of Fasts.

No hard and fast rule can be laid down as to the duration of a fast. In this respect Nature should be the best guide. As a rule, a fast should terminate with the return of natural hunger. At the commencement of a fast one is often troubled by the appearance of habit hunger' at each mea!-time. When this is overcome fora few days, the desire for food vanishes. Sometimes even the thought of taking food may become loathsome to the patient. During all this time the system is actively busy eliminating the disease matter. When the body has been purged of all its impurities, suddenly a normal craving for food is felt not only in the region of the stomach but throughout the body. All undesirable symptoms disappear and the mouth begins to water due to the active functioning of the salivaty glands. This is the proper time to break the fast.

Now, the time required for the return of genuine appetite varies in each case. It all depends upon the condition of the patient. The severer the case the longer the fast for effecting a cure. No definite time can be set before-hand since every case is a law unto itself, and Nature determines the length of time necessary in each individual instante. In some cases, skipping over a meal or two will do; in others a few days may be necessary. On the other hand, in cases of severe illness, a much longer period may be required before natural hunger appears.

An omission of a meal is a short fast, but the duration of a short fast may sometimes extend for from seven to ten days. Any fast stretching beyond that period may be termed a `prolonged' or a `complete' fast. Instances of prolonged therapeutic fasts lasting for forty days or more are not unknown.

Now the question arises whether, in cases where a long fast is necessary to effect a cure, we can recommend a series of short fasts relieved by alternate days of eating. To this it may be said that, in such cases, a long fast only should be taken as it has several advantages over a chain of short fasts. Of course, the latter course is advisable and even necessary in several instances such as where the patient is run down and debilitated by a prolonged illness or where he is extremely emaciated. In wasting diseases, too, shorter fasts are beneficial.

Superiority of a long fast to a series of shorter ones lies in the fact that, in

many instances, the former brings to surface diseases which had been suppressed or neglected. It also discloses many weak points in a disease-ridden body and reveals the condition of defective organs. Another reason in favour of a long fast is that, in the latter method, we are unable to discover when the natural hunger returns. Once a meal is taken, “habit hunger” begins to appear at regular intervals and thus the patient is kept constantly hungry and dissatisfied by alternate eating and fasting. The third reason for preferring a prolonged fast to a series of short ones is that the bowels are thoroughly cleansed by the prolonged abstinence from food and by the occasional use of the enema. The intake of food between shorter fasts is an obstacle to this thorough house-cleansing as the waste material is pushed down again and again by the stomach into the lower bowels.

In dealing with the various kinds of fasts we have to keep in view the correct definition of "fasting". Fasting implies total abstinence from all solid and liquid food except water for a longer or shorter period of time. Dr. Freemason recognises three kinds of such fasts to be used respectively as the occasion demands.

- 1. Le Jeune Compensateur.--it is a restraint from eating for eating's sake when we are not hungry; the skipping over a meal ifthe preceding one has been too heavy; and for heavy feeders one day of respite every week.

- 2. The Guelpa Fast—it is a therapeutic fast lasting for 3 to 5 days. It should be resorted to in every illness and before every operation, the object being the disintoxication of the system. It should always be preceded by an enema or internal bath which should be repeated several times to ensure a thorough cleansing of the intestines. During the fast water may be taken alone or, if necessary, other solvents may be added.

- 3. The Degenerative Fast:—This fast works great wonders. It is indicated in the case ofthose who are suffering from obesity, gout, autointoxication, glandular deficiency, premature senility, etc. There are many who eat lavishly of meat and drink heavily of alcohol, in consequence of which their heart, liver and kidneys get degenerated, arteries hardened and urates deposited in the joints. Now, by this prolonged regenerative fast, the system may be completely renewed. The process of deterioration will be checked and the organism will have a complete rest during the time necessary for its recuperation.

There are some people who would prefer a modified fast rather than go

without food throughout the day. One of the methods is a "no breakfast" or "no solid breakfast" plan. Another, which is perhaps the best form of the modified fast for thousands, is to have two meals a day, and to even work towards only one meal a day. Which these two meals should be is a matter of individual choice but almost certainly one of them should be the evening meal. You may omit the breakfast or the mid-day meal.

People are known to be undergoing "fila fast," "milk fast," etc., in which they take nothing but uncooked fruits, milk, and so on, Strictly speaking, such fasts are not fasts at all but merely exclusive diets. An exclusive use of one class of food or abstinence from a particular kind may be regarded as partial fasts. In an exclusive fruit diet, only juicy, sub-acid fruits such as grapes, the peach, the pear, the plum, etc, should be eaten. Such partial fasts benefit in certain disorders, but they cannot be recommended in all cases.

CHAPTER IX. - Breaking of a Fast.

The proper time for the breaking of a fast, whether long or short, is at the completion of the cleansing process of the body. That crucial moment is always indicated by Natural. Several symptoms, bespeaking the successful passing of the ordeal, become manifest. The tongue becomes clean, the breath sweet and wholesome, and the pulse and temperature more normal. A sense of rejuvenation and buoyancy pervades all over the body and natural desire for food is manifested usually by a strong craving for some particular article of food. "The important point to bear in mind" writes B. Macfadden "is that, in all diseased states, the moment the fast is broken the process of most decided and rapid improvement abruptly lessens and, if the fast has not been carried to its logical conclusion, the patient is not cured completely, but is benefitted little beyond the extent which corresponds (organically) to the actual time of the fast."

A fast should not, therefore, be broken before the due time. Unpleasant and often serious consequences have resulted from a premature breaking of the fast. The patient may experience griping pains in his stomach and bowels; he may develop hiccoughs, or nausea, or headache or even vomiting. These symptoms never develop if the fast is allowed to run its natural course and is followed to a finish.

The next question is how to break the fast when the proper time has arrived. Feeding must begin with great caution at this critical moment. A little haste may upset the whole system and much of the benefit derived from a fast may be undone by unwise eating immediately upon its conclusion. Fasting experts are unanimous on the point that the first food introduced into the stomach alter a fast should be liquid only. Juice of fruits ifthe best thing to start with. A glass of pure orange juice should be sipped slowly. It is important that the juice should be taken in liny sips and `chewed' as it were, before being swallowed. An hour or two tater, a light fruit `meal' may be eaten. Any of the fresh fruits like orange, grapes, apple, or peaches may be used alter removing the seeds and the skin. A ravenous appetite will develop, once the stomach is stimulated to activity. This craving must be checked with the utmost will power in order to avoid overeating. Some persons may not like fruits; they may make their own selection of food but should take care to masticate it into an absolute liquid before taking it. The quantity should be very limited.

After the initial stage of breaking the fast has been gone through, Bemarr Macfadden recommends adoption of any one of the four modes of diet described in detail in his valuable book "Fasting for Health." These are: (1) a fruit diet; (2) a milk diet; (3) a gruel diet; (4) an ordinary mixed diet.

(1) In a fruit diet, he recommends good combination of various fruits alter studying their food values. These combinations are intended to neutralise acidity or gas producing elements of certain fruits. Water should be used very freely at and between the fruit meals. The system requires large amount of liquid alter an extended fast.

(2) Before resorting to a milk diet take fruit or fruit juice for a day and gruel for one or two days. Milk supplies a sufficiently correct proportion of various nutritive elements required by the system. The milk should, however, be warm and should be thoroughly chewed or masticated before swallowing. For the first day, three quarters of a glass of milk may be allowed every two hours. On the second day, the quantity may be raised to a full glass, on the third day the same quantity repeated every hour and on succeeding days one glass every three quarters or every half hour. In following this regime a day denotes twelve hours and a glass is supposed to contain eight ounces of liquid. The quantity specified here may be reduced in the case of persons whose height and size are below the average. The milk diet may be continued for several weeks if desired, or may be stopped at the end of a week or so, and replaced by some form of solid food or by "mixed" diet.

(3) A gruel diet consists in boiling well a level tablespoonful of oatmeal in one pint of water and adding a pinch of salt. The solid substance is strained out, the liquid only being used. At the very beginning alter breaking the fast, four to six ounces of gruel will be a sufficient "meal." This may be repeated every three hours for the first two or three days. After that the solid material may not be strained out and even more of oatmeal may be added in the preparation. Slowly and gradually the amount should be increased, and, if necessary, it may be supplemented by the milk diet as described above.

(4) “Mixed” diet is the ordinary daily diet consisting of a number of articles as eggs, toast, vegetables and fruit. Before jumping direct to this form of diet, it is advisable to begin with acid fruit juices for the first day and liquid food as vegetable soup for the next day or two. On the third or fourth day a more substantial meal may be taken. One egg, poached or scrambled, one

slice of whole wheat bread toasted, and juice of one orange would constitute an adeguate meal. Plenty of water should be drunk. The quantity of food may be very gradually increased until a more or less normal regime is established. Great care should be taken not to fall back into the habit of over-eating. Health should be built up and maintained by following a regular programme of life. Nutritious food in suitable amount, moderate exercise in open air, baths and a happy frame of mind are the things which keep a man fit.

And here it becomes necessary to proffer another piece of advice. At the conclusion of a long fast, the patient usually feels very weak and languid and, when he takes his first meal alter the fast, he expects it to produce an immediate rejuvenation and stimulation of all bodily powers. Such an occurrence is physiologically impossible for, in the first instance, the meal is very small sometimes so small as can hardly provide full nourishment to a baby of twelve months—and secondly, it has to be completely assimilated by the body before it shows any stimulating effect. When this point is not understood by the patient, he becomes needlessly alarmed at the supposed failure of the food to produce invigoration, and so he is apt to eat a second meal shortly alter the first and this is even followed by a third and a fourth one within the space of a couple of hours. This is the biggest mistake a patient can make, for not only doth a rapid succession of meals, howsoever small, destroy the beneficient effects of a fast, but it leads to serious derangement of the digestive system. It is, therefore, wise to restrain from taking food too frequently under the false notion of regaining vitality by short cuts, and wait a day or two for the stimulating effects of small quantities of food taken at such intervals as prescribed above.

CHAPTER X. - Maintaining Health after the Fast.

In previous chapters we have fully discussed the subject of fasting as a therapeutic agent. The details of a 'complete' or `finish' fast have been described from beginning to the end with the necessary precautions that should be observed at each stage. Once the `finish' fast is gone through the system is completely overhauled and the body assumes a normal condition as if it was reborn. Being relieved in this way of the root cause of all disease, the necessary thing now is to maintain health by adopting a course of life according to the laws of Nature. By laws of Nature we do not mean that there is some code of Nature laying down certain rules of conduct for the guidance of men, but what we want to impress is that the life be regulated in such a way as to prevent all foreign matter from entering or accumulating into the body.

Nature demands that the human body should always be free from encumbrance and, when once a person makes it a principle of his life to faithfully carry out this commandment of Nature, he insures himself against disease. This is not a difficult task. All that is required is to see that no foreign matter enters the body from outside and, if at all it gets introduced, timely measures are taken to expel it.

As pointed out by Louis Kuhne, years ago, in his remarkable book 'The New Science of "There are two passages through which matter can be introduced into the body—by the nose into the lungs and by the mouth into the stomach. Each of these passages is guarded by sentinels, who are not, however, thoroughly incompatible, and sometimes let things pass which do not belong to the body. These sentinels are the nose and the tongue, the one fore air and the other for food.

"As soon as we fail to promptly obey the senses of small and taste, they grow more lax in the fulfillment of their duty, and gradually allow harmful matter ofpass unchallenged into the body. And this breeds disease."

The things that convey foreign matter to the body through these “two passages” are foul air, smoke, strong scents, tobacco, tea, coffee, alcohol, flesh, sweets, pastries, chocolates, tinned articles and other clogging foods. For a person, who is anxious to keep in buoyant health it is incumbent to beware of such things. Let him not make his nose used to inhale air laden

with objectionable and offensive matter nor let him corrupt bis tongue in a way as to relish unnatural foods.

Now, whatever food we take, a portion of it is used up for nourishment of the body, and the remaining as left is waste matter to be eliminated. For this purpose, Nature has provided the body with four exits. They are the bowels, the kidneys, the skin and the lungs. It is our duty to keep these eliminative organs active so that they perform their functions properly. Laxity in any one of them puts pressure on the other three which, in their turn, unable to cope with the increased work, give way under strain of over-exertion. Thus the entire system gets out of gear and the poisons begin to accumulate rapidly so that one day the system rises up in rebellion and tries to throw out the whole nuisance in the form of some acute disease.

For the benefit of our readers we propose to survey briefly the cuniculum of the bodily requisites that are indispensable for the upkeep and maintenance of natural health.

The first essential step is to correct and regulate the diet, so that it will be rich in vitamins and organic salts, and provide the best possible building material for making the highest efficiency of energy, vitality and strength without, at the same time, permitting the wastes to accumulate in the system. The reformed diet must therefore consist mainly of Natural foods in the form of whole grains, cereals and foods prepared from them, such as brown bread, gruel, 'dalia' and puddings; conservatively cooked green vegetables, ripe juicy fruits and salads, with dairy products or nuts.

In taking food the important fact to be borne in mind is to chew it thoroughly before swallowing. The next thing to guard against is the tendency towards over-eating. Natural dietary does not mean deprivation of tasteful food or the sacrifice of enjoyment, but on the contrary Nature rewards us with keenest pleasures in eating when we combine and proportion our foods in accordance with the natural requirements of our body. Let it be driven home in us that excessive food or wrongly chosen and wrongly combined food is the most potent cause of disease.

Drinking is no less essential than eating. Water is man's natural beverage. It is foolish to replace it by alcoholic liquors, nor can spiced, aerated or mineral waters forma substitute. Sufficient water should be taken daily to wash out impurities from the body via skin, kidneys and bowels.

Water should not be taken at a very low or very high temperature, nor should it be drunk copiously at a meal. It is best taken between or alter meals.

Far greater importance attaches to fresh air and sunshine in the maintenance of perfect health. Without air a man will die in a few minutes. Every one of the millions of cells in the body needs oxygen and it is through proper breathing of pure air that blood is fully oxidized and fresh life giving oxygen carried to the cells of the body. So breathe more of the trae `elixir of life.' Deep breathing not only improves the condition of the lungs and expands the chest, but all gives a gentle massage to the stomach, bowels and other organs of the abdomen by exercising the diaphragm.

The skin is a breathing organ too, and needs fresh air fully as much as the lungs do, so the body should be subjected to an air bath daily. Cool air has an immediate and wholesome reaction on the body.

Sunlight plays a vary important part in improving skin activity and thereby functioning of internal organs. It is one of the most vital factors in the growth and development of both plant and animal lives. A sunbath can be taken on open roof by wearing a light and porous garment (not coloured) which the air, light and sunshine can penetrate or in the privacy of your room through an open window.

About two thirds of the waste matter of the body is eliminated through the millions of pores in the skin. Therefore, it is very important to keep the skin clean and the pores active. The surface of the skin should therefore be daily washed by some sort of bath or skin stimulant. The daily bath should not be of hot water. It is good to accustom yourself to cool or cold water baths, because they have decidedly beneficial effects upon general circulation, the quality of the blood and the activity of the internal organs. Friction baths with bare hands or towel and occasional warm baths are also useful.

Exercise is also one of the necessities for building and maintaining health. If a part of the body is exercised, there is an increased flow of blood sent to it and an increased flow of lymph away from it; in this way nutrition and drainage are improved. In most cases, exercise can be taken until a slight feeling of fatigue is experienced, but it is harmful to continue it to the point of exhaustion.

Rest and Sleep are wonderful recuperatives and restoratives. Daily physical

activity demands sufficient rest. As has already been said, relaxation is absolutely necessary in rest and sleep. A highly strung up body and mind cannot enjoy complete rest unless and until the feeling of tension is removed. Completely relax every muscle and fibre of your being before falling to sleep and during the period of rest. This will result in most pronounced and rapid recuperation.

Thoughts and Emotions, too, have a vital bearing on health. Psychology, no less than physiology, is a potent factor in keeping the body fit. Hope, confidence, and cheerfulness have a liberating and invigorating effect on the constructive healing forces within the body; whereas fear, worry, anxiety and all other unhealthy thoughts and feelings have a decided detrimental effect on all body's activities.

To sum up, we may say that the prime requisites for complete health and its maintenance are food, water, fresh air, sunlight, physical activity, rest, right mental attitude, and above all, moderation in all these things. Abnormality, whether in the way of excess or in the way of reduction in any one of the above requisites, fosters disease. But mind, you have in the timely fast a relief for every ill that has a possible relief.

"In the “fast” alone, Nature offers us the best, simplest and the cheapest of all remedies, one which will repose and tone up our organs, cure our maladies and regenerate our bodies. It will stem the ever-increasing tide of injurious drugs with which we are overwhelmed. On the bed of sickness it will open wide a window through which the invigorating breath of Nature will call us to a new life and a new hope."

CHAPTER XI. - Summary.

Before dismissing the subject, we wish to summarize briefly the fasting treatment as outlined in the pages of this book.

- 1. The human body is a prefect machinery and will work throughout life without any trouble, only if matter foreign to it does not obstruct the free and natural working of its various parts.

- 2. If, however, foreign matter gets introduced into the system, the human body suffers from aches and pains and illness.

- 3. If you frequently suffer from soar throat, colds, headaches, dyspepsia, heart burn, liver tropidity, aversion for food, pimples, boils and abscesses, itching sensation in any part of the body, toothache, pyorrhea, swelling of tonsils, rheumatic pains or falling off of the hair—if you suffer from any one or more of these symptoms, rest assured that your body is choked up with foreign matter.

- 4. To make assurance doubly sure, just omit your breakfast and lunch one day and drink large quantities of water instead; if, within a few hours, you begin to suffer from headache, it is the surest indication that your body is laden with toxins.

- 5. The chief cause of the presence of foreign matter in the body is over-eating and prolonged use of wrong articles of diet.

- 6. In all disease conditions, Nature is the prime healer; in fact, disease is only an effort on the part of nature to rid the body of poisonous matters which, if allowed to remain undisturbed, would endanger life.

- 7. The treatment of every form of disease should not consist in administering strong drugs to suppress the symptoms, but to assist nature, in every way possible, in the elimination of the foreign matter—the real cause of the disease.

- 8. This may be done very effectively by stimulating the action of elimination organs and by fasting for more or less time according to intensity of the symptoms.

- 9. The way to stimulate the organs of elimination is to flush the bowels with plain water, daily or every other day; drink plenty of water with a view to wash out the poisons; breathe deeply in fresh, open air; take plenty ofexercise; and promote the action of the skin by water, air and sun baths.

- 10. Fasting means complete abstinence from all solid or liquid food with the exception of water.

- 11. In acute diseases, fasting may be launched upon all at once; but, in milder cases, you may work towards a fast gradually by taking only one meal a day for two or dure days, taking only fruits and raw vegetables for the next three days and decreasing the quantity day by day till you take nothing else but water.

- 12. Shortly alter commencing the fast, the breath will become foul and the tongue coated with slime. This is a happy sign in that it means that the body has begun to throw off waste matter.

- 13. For the first two or three days of fasting, you may have an intense craving for food; but this should be suppressed by drinking copiously of water and diverting the mind into other channels of thought. Afterwards, you will have no desire for food and it may even be loathsome.

- 14. Constipation is very likely to set in during the days of fasting. Take a warm water enema every day to free the bowels of faecal matter that may have deposited there.

- 15. While mental strain is not desirable during a fast, do not neglect to take daily light physical exercise in the form of a walk.

- 16. If symptoms of any disease manifest themselves during a fast, they should not frighten you into giving up the fast in the middle.

- 17. With the cleaning of the tongue and return of natural hunger, it is time to discontinue the fast.

- 18. The return to solid food should be made by slow degrees taking fruit juices only for the first two or three days, then fruts and vegetables and, finally, solid food of an easily-digestible nature.

- 19. Try to maintain the health you have gained through fasting by adhering to a plan of life drawn strictly in accordance with the laws of

nature.

- 20. Occasionally resort to a short fast after wards to insure against the accumulation of waste matter again in the system.

Hundreds of people, suffering from acute or chronic diseases, have been cured successfully by taking different sorts of fasts suited to their individual conditions, and scores of maladies, which were intractable to any system of medicine, have been noticed by us to yield completely to fasting cure which was sometimes resorted to in despair. There is not sufficient space for us to discuss all those cases here but the following case of chronic liver trouble, which appeared in a health magazine, would serve as a good illustration.

"Sine 1909, I had never enjoyed good health. My liver was sluggish. A number of times I had jaundice—a sure sign of derangement of liver. My spirits were so depressed, I felt no rea! appetite. Life was a burden. I shunned society. I hated myself for being a hopeless physica1wreck. I tried allopathy, the Indian system of medicine and homoeopathy, but all in vain. I despaired of all cure and felt that the few more years which might be allotted to me on this earth would be one long disease or long-drawn-out agony! I prayed solemnly. "Father, if1am to remain a useless wretch as I am, call me back; but it Thou hast created me to do something useful, then give me health." I think it was a couple of days alter this solemn prayer that I carne upon a health magazine wherein I found an article on "How to Cure Liver Troubles on Nature-cure lines." I took it as a god—send, and immediately started trying the suggested method of cure. I dreaded a long fast. I had never fasted, not even for half a day, during the thirty eight years of my life. But I determined to try it, no matter what happened. As prescribed, I first omitted my morning meal for a couple of days, then for another couple of days I lived upon oranges and apples and mille. This was followed by complete abstinence from food for two days, during which period I drank water, when thirsty, but nothing by way of food was taken. After it, I practiced what is called "fruit-fasting," that is, I took nothing other than the juice of an orange or a lemon for three days, and that one every two hours from 8 a. m. to 8 p. m. During the five days—the two days of complete fast, plus three days of fruit-fast—I used an enema of warm water every morning, and had warm water bath, to boot.

During this period, my tongue was coated, my breath offensive, particularly on the second day of the fruit-fast. During the two days on complete fast, I

felt a bit weak but alter the first two days I was all right; I walked about seven miles daily. I taught in school for about five hours every day, and, in addition, did some literary work in Punjabi (the language of the Punjab). On the third day of fruit-fast, I was required to speak to a religious congregation, which I did for about 1 1/2 hours, in addition to the said daily activities. On the sixth day, I took half-a-pint of fresh, unboiled milk every hour from 9 a. m. to 1 p.m. At about 7 p.m. I took a meal of apples and oranges only, and did the same the next day.

I might mention here that alter the fast, that is, on the sixth day, when I started taking milk, I found the taste of milk—even though no sugar was added to it—indescribably delicious. Never before had I experienced that sort of blissful sensation. Each drop of milk that I sipped seemed to give me a taste and a feeling of something perfectly blissfull was a real joy to live and eat and drink God's fresh fruit and milk.

Since then, alter an internal of about a month, I have repeated the fast. I do not now feel my liver trouble. I live mainly upon fruits, milk and salads, and am supremely happy. I love God's blue sky, the green fields, the bracing air, and the society of friends. The meals are a source of unmeasured pleasure. I love to live and work in this world. Formerly, life was an ache. It is perfect joy now."